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Reported in this document is the development of nine instruments designed to measure social values thought to be "important in the interpersonal relationships" of adolescents and in their relationships with parents and teachers. The instruments sought to measure selected prescriptive values, "some of the social backgrounds for the acquisition of these values, and intrapersonal behavioral consequences of violating these values." This summary report describes the instruments and presents some findings from their use with samples of adolescents, parents, and teachers from socioculturally contracting background. This report is a summary of ED 001 808. (NH)

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Summary of:

INVESTIGATION AND MEASUREMENT OF THE SOCIAL VALUES GOVERNING INTERPERSONAL RELATIONS AMONG ADOLESCENT YOUTH AND THEIR TEACHERS

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This was a research project designed to develop several instruments for measuring social values judged to be important in the interpersonal relationships of adolescent boys and girls and in relationships with their parents and teachers. Nine instruments were constructed to measure selected prescriptive, or "ought to," values, some of the social backgrounds for the acquisition of these values, and intrapersonal behavioral consequences of violating these values. The theoretical and psychometric properties of these scales and data relevant to their validity and usefulness are detailed in the final report. The present summary presents a general description of the instruments developed for the measurement of selected prescriptive values and some highlights of the findings when these instruments were administered to socially and culturally contrasting samples of adolescents, parents, and teachers.

BACKGROUND

The prescriptive values, encompassing what one believes he "ought to do" rather than what he may want to do or may actually do in a given choice situation, are regarded as important guides in man's interpersonal relationships. Doing the "right" thing, as defined in the common valuing beliefs of one's associates, arouses feelings associated with anticipated reward and commendation. Doing the "wrong" thing elicits feelings associated with expected punishment and censure. These differential anticipations define the manner in which values are believed to serve as generalized guides for interpersonal responses.

Although many of the prescriptive values by which and for which man lives have been given explicit definition in religious and civil codes (e.g., the Ten Commandments in Judeo-Christian cultures), there are many

others just as important to harmonious social living that have never been formalized. In addition, the prescriptive "rules" for resolving conflicts between values (e.g., should one always be truthful even though such behavior may damage the well-being of another?) are vague and contingent on "special" circumstances in all contemporary cultures. Some critics have charged that today's adolescents look to their peers for guidance on values related to means-ends decisions rather than to the time-tested values of their forefathers. If this criticism should prove to be a valid charge, it could mean several things. Perhaps the old values are no longer reliable guides to the "good" life, or perhaps the honored values from man's cultural past have become empty abstractions no longer meaningfully coordinated to the day-to-day decisions of contemporary living. It is also entirely possible that the charge is false.

However, there can be little doubt that the personal values of American adolescents are changing with succeeding generations being reared in vastly different cultural milieux. The historical observer in his surveys of the distant past has little difficulty detecting and reporting such gross shifts in values. However the social scientist aspires to a more immediate feedback of information on cultural drifts in values and styles of living. This aspiration leads him very naturally on a search for suitable metrics to measure value changes over a few years, or even months, rather than over decades or centuries. Such instruments for measuring values, if they were available, might permit man to intercede in the course of social events that boded ill for the future of his young. Furthermore, the relative effectiveness of different programs of social therapy and reform could be determined with the aid of such instrumentation.

The primary emphasis in this investigation has been on measurement. We are of the belief that the availability of metric instruments, even though they be crude in the extreme, serves as a stimulus to further scientific inquiry. Research based on new scales leads to their refinement and greater usefulness or to their rejection and replacement. What is needed is a starting point, a first approximation to initiate scientific interest and to permit a mapping of the domain.

OBJECTIVES

1) To develop several instruments for measuring prescriptive values as they relate to:
    a) goals for "happy-successful" living, or the "good life,"
    b) major ethical-moral-social decisions,
    c) psychological correlates during the acculturation process,
    d) restraint against violating professed values.
2) To improve the format and scope of these instruments through a series of successive try-outs.
3) To obtain reliability estimates for variables measured by the final versions of the instruments by test-retest administrations.
4) To administer final instruments to a variety of socially and culturally contrasting samples of adolescent boys and girls, teachers, and parents for which some *a priori* hypotheses about expected differences could be established on the basis of available knowledge.

5) To test hypotheses about expected differences in prescriptive values among different samples of social-cultural groups by statistical analysis.

6) To perform a factor analysis of the intercorrelations among all prescriptive-value variables, sex, chronological age, and two social-relations indices. The factor structure and individual variable loadings to provide a first approximation to general description of the domain of prescriptive values.

PROCEDURES

The tests developed during this investigation can be divided into the following four categories:

A. Instruments designed to measure the broad prescriptive or "ought to" values that are perceived as desirable and necessary for the "good" life.

B. Instruments designed to measure major ethical-moral-social values.

C. Instruments designed to measure social relationships judged important to the acquisition and functioning of prescriptive values.

D. Instruments designed to measure restraints on prescriptive values violations.

The instruments in each of these categories are briefly described in the following paragraphs.

A. Measuring the broad prescription or "ought to" values perceived as desirable and necessary for the "good" life. Two tests were developed for this category.

1. The Ways of Living instrument, and
2. The Telenomic Trends instrument.

The Ways of Living instrument is an adaptation of Morris' Ways to Live which he administered to large samples of college and university students in this country and in various other cultures in Western Europe and in the Orient. Morris' conceptual orientation, the development of his thirteen scales, and his empirical findings have been presented in his two books, Paths of Life and Varieties of Human Value.

Using Morris' instrument and the findings from the factor analysis we wrote sixteen "Ways of Living" so that they sampled the following three bipolar orientations toward living and their intercombinations: self-indulgence versus self-control; active-aggressive versus passive-receptive-sedentary; and self-sufficient versus sociable-socially sensitive. Morris' "Ways" were used as a point of departure for our "Ways" and every effort was made to express the sometimes complex conceptions of his descriptions in language symbols generally understandable to young adolescents.

Instructions for our Ways of Living instrument made it clear to the adolescent respondents that they were to evaluate the sixteen Ways in terms of how they believed they ought to live. They were first asked to read through all of the Ways and to select the least liked and the most liked in terms of how they believed they ought to live. They were then requested to rate each of the sixteen "Ways" on a seven-point rating

scale, ranging from least to most liked, indicating how they felt they ought to live.

The Ways of Living instrument was designed to measure a global concept of the prescription values that define the "good" life. Morris' findings suggest that such a global conception of the good life will vary substantially across widely different cultures and subcultures. However, it should be noted that his instrument was designed to measure liked and disliked ways of living rather than the prescription values defining how one believes he "ought to live." The question of the variability of prescriptive values of this global type across different subcultures is partially answered by the findings of the present study.

The Telenomic Trends instrument, our second effort at measuring the "ought to" values perceived as desirable and necessary for the "good" life, is based on Murray's conception of human needs and Floyd Allport's conception of telenomic trends as those things an individual characteristically tries to do. We were fortunately able to draw heavily upon the excellent work of Allen Edwards who had used Murray's needs schema to develop his Personal Preference Record. In this instrument Edwards was interested in measuring the relative strength of an individual's different needs. We were able to adapt many of his preferential statements to a form suitable for describing telenomic trends. By adapting Edwards' preference statements and writing similar items where necessary we obtained eight telenomic-trend statements descriptive of each of the following thirteen needs: affiliation, succorance, dominance, order, nurturance, achievement, deference, aggression, change, autonomy, endurance, exhibition, and intraception. These telenomic trends were arranged in a sequential presentation so that there was maximum separation between any

two statements representing the same need.

In the format for this instrument it was decided to approach the "ought to" dimension of values in an indirect way. It was assumed that whenever a respondent perceived a particular telenomic trend as contributing to happy-successful living, he was simultaneously implying that this is one thing that he also "ought to" try to do whenever and wherever possible. The respondent was told in the introduction to the test that he would be reading a number of descriptive statements of activities that were drawn from the personal histories of two adolescents living under circumstances very similar to his own. He was further told that one of these adolescents was generally regarded as happy and successful while the other was considered unhappy and unsuccessful. The respondent was asked to check each telenomic trend as to whether in his opinion it was taken from the life of the happy-successful or the unhappy-unsuccessful person. The sum of his checks for a given need ascribed to the happy-successful adolescent was taken as an index of how important he considered that need (in a comparative sense, as ranked among the sums for all thirteen needs) as contributing to the prescriptive or "ought to" values.

B. Measuring some of man's major ethical-moral-social values.

Three tests were developed for this category:

1. The Personal VEMS instrument (VEMS is an abbreviation for values-ethical-moral-social),
2. The Impersonal VEMS instrument, and
3. The Pictorial VEMS instrument.

All three of these instruments were designed to measure (rank order) ethical, moral, and social values judged to be important in interpersonal

relationships. The values selected for study were drawn from a listing previously secured by the research of Witryol (1950) and Thompson (1962). The Personal VEMS was cast in a form that was highly personal to the respondent. In this test he was asked to write the name of his best friend in blanks left in the several stories that served as test situations. The Impersonal VEMS presented stories that involved other adolescents. The assumption in this instrument was that the respondent would in some measure identify with the feelings of the central character in each story. The Pictorial VEMS presented similar conflicts between values by the use of cartoons.

The Personal VEMS instrument presents the respondent with a series of conflicts in each of which he (or she, on a different form of the test for female respondents) is forced to choose between two alternative actions in order to resolve the conflict. The alternative ways of responding were designed to reflect the following different values:

Loyalty: sticking with a friend, never embarrassing or offending him, going along with his wishes as much as possible, defending him and his ideas as much as possible.

Honesty: actions or intentions directed toward fair dealing so that each individual acquires or retains whatever is properly his; e.g., returning goods to proper owner that may have come into one's possession by error.

Truthfulness: verbalizations of reality by the individual without known distortion.

Kindness: being nurturant (helpful or protective) toward another perceived as being in need of succorance (aid, comfort, sympathy, or understanding). Person is in respondent's physical presence when the need for succorance is perceived.

Generosity: giving some of one's worldly goods, praise, or approval to another without regard for personal sacrifice or without expectation or hope that recipient will ever become aware of the generous action.

Conformity: going along with or acquiescing to the consensus of a group, accepting their opinions, attitudes, and decisions even though in opposition to one's own.

Impunitiveness: being impunitive or "blind" to conflicts and hostilities, ignoring issues, avoiding the taking of sides, changing the subject when conflicts arise, offering compromise interpretations or solutions, generally "smoothing things over," avoiding commitments, and favoring tactfulness whenever possible.

Each of these seven values was paired with every other value as embodied in a possible resolution of a conflict. Thus 21 problem situations were presented to the respondent (all the possible combinations of seven values presented two at a time as possible courses of action in a problem situation). The highest possible score for a given value was of course

six which a respondent would receive if he selected that value as representing what he "ought to do" in all combinations with the other values. This paired-comparison scaling procedure provides a metric for ranking these basic ethical-moral-social values in a highly personal setting.

The Impersonal VEMS instrument is very similar to the Personal VEMS but is presented in a third-person format (e.g., "What do you think John ought to do" rather than "What do you think you ought to do"). It seemed desirable to provide an instrument in third-person format because we wished to collect data on this dimension of "ought to" values from adults' perceptions of how they believe adolescents should behave in conflict as well as from adolescents themselves. Two of the seven values employed in the Personal VEMS were combined into one category for the Impersonal VEMS instrument. Kind and generous were pooled in the category of kind - generous. Fifteen conflict situations (all possible combinations of six values taken two at a time) were written for each of the following environmental settings: school, home, and outside home and school. This provided a test consisting of 45 different conflicts. Separate forms were constructed for boys and girls with every effort expended to make them parallel in content. The highest possible score for a given value was of course fifteen which a respondent would receive if he selected that value as representing what he "ought to do" in all combinations with the other values in the three environmental settings of home, school, and elsewhere. This instrument provides a metric for comparing the values hierarchies of different groups of adolescents. It also can be used to compare adolescents' prescription value decisions with adult expectations for adolescents' value judgments in general. Possible conflicts in the

realm of basic prescription values between parents and adolescents and teachers and adolescents can be investigated with the aid of this instrument.

The Pictorial VEMS instrument was designed to approach in a very different manner the measurement of the following seven ethical-moral-social values (stated in the negative manner of their pictorial presentation):

Not being loyal: failure to "stick by" a friend or to go along with his wishes. Failure to defend a friend and his ideas when an opportunity to do so is clearly present.

Not being honest : actions or verbalizations of intention directed against fair dealing. Intentionally working against fair play or taking something belonging to another.

Not being truthful : intentional distortion of reality, verbally expressed.

Not being kind : being cruel, unfriendly, or hostile toward another who is seeking nurturance, comfort, or aid.

Not being generous : failure to give praise, approval or material things when another needs them. Selfishness when opportunity for generosity exists.

Non-conforming : going against the consensus of one's group. Rejecting opinions and attitudes of the group when they are in conflict with one's own. Failure to enter into activities of one's group.

Not being tactful-impunitive (being rudely aggressive) : forcing one's opinions on others, being tactless and aggressive when oversight or a "middle ground" would serve one's interests.

This instrument consists of seven different pictures, each one depicting the central character as behaving according to one of these "negative" values. These pictures are grouped in sets of three for all of the possible combinations of seven pictures taken three at a time. This procedure generates 35 groups of pictures. The respondent is asked to specify in each group of three pictures which one represents the worst behavior in terms of what one ought to do and which is the least bad. The respondent is also asked to indicate in his own words what he thinks the main character is doing in each picture until all seven of the pictures have been presented at least once. The latter procedure was adopted in order to determine how closely the respondents were interpreting the pictured behavior to what was intended in their construction. Separate forms were constructed for boys and girls in an effort to facilitate identification.

C. Measuring selected social relationships judged important to the acquisition and functioning of values. Two tests were developed for this category:

1. The Reference-Valence instrument, and
2. The Who Cares? instrument.

The Reference-Valence instrument was designed for two purposes: to measure the reference groups believed important by the respondent in his arriving at decisions, and to measure the relative degree the respondent is influenced in his decision-making by either hope of social gain or fear of social loss. The format of the test involves the presentation of ten conflict situations to which the respondent is asked to suppose that he resolved in the stated ways. After each presentation he is asked to decide which of five presented reasons would be most important and which least important in causing him to make this decision; e.g., "You believe your teachers will think highly of you for helping this student."

Each conflict situation was followed by five possible answers that included the following reference groups: (T) teacher, school and their associated values, (F) family, parents, important relatives and their associated values, (C) classmates, peers and their associated values, (A) abstract values of church, legal codes, wisdoms of history and philosophy, old sayings, and (S) self, the respondent's own values without reference to others. Since there were ten conflict situations, the highest possible score that the respondent could obtain for any reference group was ten. It was hypothesized that the more completely a respondent had introjected the values of his culture, the higher would be his (S) self reference score.

Embodied in each of the reference statements was a positive or a negative orientation, or valence. Two negative and three positive valences (or vice versa) were presented simultaneously with the reference statements after the ten conflict stories. The valence items were counterbalanced in such a way that the complete test presented 25 positive and 25 negative orientations, or valences. The highest possible score for a given valence was of course ten since there were ten conflict situations.

Positive valence is defined as situations in which the respondent is most influenced in his decision making by hope or expectation of social approval and further gain; e.g., "You believe your classmates will think more highly of you for helping this student." Negative valence is defined as fear of failure and disapproval unless a particular decision is made; e.g., "You believe your parents would be ashamed of you if you didn't try to help this friendless student." As discussed in detail in a chapter of the final report, positive and negative valences are assumed to reflect orientations somewhat similar to the ego ideal and conscience functions in psychoanalytic theory, both of which are based on the introjections of societal expectations and demands.

The Who Cares? instrument was developed to measure the respondent's perception of others' concern for his feelings of happiness and pride when he resists temptation to violate important ethical-moral-social values and his feelings of unhappiness and guilt when he succumbs to such temptations. In a crude sense this instrument may be regarded as a test of feelings of identification and belongingness. The socially isolated individual may believe that no one cares about his triumphs and his weaknesses, hence there may be little motivation to make his activities

be consistent with the major ethical-moral-social values of his culture. On the other hand, the individual who believes everyone is concerned may be naïve and idealistic to the extent that he is continually being betrayed by reality.

The Who Cares? test presents two situations in which the respondent is asked to suppose that he has violated basic values and is feeling unhappy and depressed and two situations in which he has resisted basic temptations and is feeling happy and elated over his personal victory. After each test situation he is asked to assume that everyone knows of his feelings at the moment. He is then asked to make a series of ratings on a four-point scale as to how much he thinks certain groups of people would care about his feelings. The rating scale extends from "would not care at all" to "would care very much." The groups rated include parents, other family members, teachers, classmates, and so on. Several combinations of total scores are obtained from the ratings made in response to the four test situations.

D. Measuring restraints on values violations. Two tests were developed for this category:

1. The Punishment Expectation instrument, and
2. The Guilt Induction instrument.

The Punishment Expectation instrument was designed to measure the respondent's perceptions of his (or her) relationships with his parents when he committed acts disapproved of or definitely forbidden by them: skipping school and writing his own excuse, buying something and charging it at a local store without parental permission, smoking against parents' wishes, and lying to parents about school assignment to avoid

doing home chores.

The respondent is first asked to rank six punishments that might be used by his parents as to their severity. They include physical punishment, deprivation of privileges, extra work assignments, being yelled at in an angry tone of voice, expression of parental disappointment, and friendly counsel. These rankings weighted inversely provide the metric for severity of punishment.

The respondent is then asked to assume that he has committed one of the four acts forbidden or disapproved of by his parents. He is first asked to rate on a five-point scale the probability, or chances, that his parents would find out about his action in some way. The scale ranges from almost certain they would find out to almost certain they wouldn't. These ratings over the four test situations are taken as an index of the respondent's perception of closeness of parental supervision.

The respondent is then asked to assume that his parents did find out and to rate on a five-point scale the probability that he would be punished for his misbehavior in some way. The scale ranges from almost certain he will be punished to almost certain he will not. These ratings taken over the four test situations represent a dimension of parental punitiveness-forgiveness.

The respondent is then asked to assume that his parents did find out and did punish him. He is asked to select one of the six punishments (which he previously ranked as to severity) as the one he would probably receive for this misbehavior. These ratings taken over the four test situations provide an index of psychological restraint provided by customary parental punishment.

The three metrics (ratings of probability of parental detection,

probability of punishment, and psychological severity of punishment) are then combined multiplicatively to provide a "restraint against values violations" score. Other things being equal, it is hypothesized that respondents with the highest restraint scores will be least likely to go against the value judgments of their parents and society in general.

The Guilt Induction instrument was designed to measure degree of guilt associated with a series of values violations involving a close friend. In each of four stories the central character fails to abide by an ethical-moral-social value judged to be important in most contemporary cultures. After reading each story the respondent is asked to try to imagine how the main character felt after violating that particular value. The respondent is then asked to make a series of fourteen ratings on paired adjectives (e.g., good-bad, happy-sad, gay-depressed, and so on) which were largely selected from Osgood and Suci (1957).

Separate forms of the Guilt Induction instrument were developed for boys and girls in an effort to promote identification with the main characters of the stories. The fourteen ratings for each of the four stories were summed to provide the metric for this instrument. It was hypothesized that the greater the feelings of guilt experienced by the respondent in response to the stories, the greater would be his anticipation of feelings of unhappiness associated with values violations and the greater the internalized restraints against "wrongdoing."

As a first approximation to estimating the validity of our new tests of values, the responses of several different social-cultural groups were compared. It was assumed that if significant differences among the responses of the different groups were found, differences that were largely

consistent with theoretical expectations, this would constitute tentative evidence for the validity of the new instruments. Selected tests were administered to various samples of adolescents who might be expected to hold different values because of their particular upbringing and general culture. The standard sample of comparison was a large group of upper-lower and lower middleclass adolescents drawn from large urban and suburban sections of Ohio and New York. This sample was taken as a standard of comparison because the parents of these boys and girls represented the professions, skilled technicians, business managers and owners, and semi-skilled workers who define the meaning of a middleclass American culture. Among the samples selected for comparison with this standard middleclass group of adolescent youths were the following: male and female delinquents, southern Negro boys and girls attending a segregated school in the deep south, urban and rural boys and girls in India, Formosan adolescents, Amish youths attending their parochial schools, adolescents attending Catholic parochial schools, and adolescents attending Seventh Day Adventist parochial schools. (See Table 1 for a summary of all subjects employed in the various stages of this investigation.)

In addition to the just mentioned comparisons response differences between adolescents of different ages were also of interest. Developmental trends in acculturation were expected. All of these comparisons were regarded as possible sources of information about the possible usefulness of the newly developed tests for measuring a selected section of the broad spectrum of human values.

TESTING FOR INSTRUMENT DEVELOPMENT

	Composition of Sample	N
Individual administration	Adolescents from a social agency	30
Teachers	Elementary and secondary males and females	273
Pupils		
Central New York schools		
Sample one	11th grade males and females	292
Sample two	9th, 12th grade males and females	396
Sample three	9th, 12 grade males and females	395
Ohio schools		
Sample one	9th, 12th grade males and females	246
Sample two	9th, 12th grade males and females	364

TESTING WITH FINAL FORMS

	Composition of Sample	N
Pupils		
Central New York schools		
Public	9th, 10th, 11th, 12th grade males and females	2,042
Roman Catholic parochial	9th, 12th grade males and females	1,572
Ohio		
Public schools	9th, 12th grade males and females	200
Delinquents	9th grade males and females	100
Seventh Day Adventists	9th, 10th, 11th, 12th grade males and females	265
Unitarians	9th, 12th grade males and females	70
Amish	9th grade males and females	100

(continued)

Southern United States		
Negroes	9th, 12th grade males and females	200
Foreign		
Rural Indians	9th, 12th grade males and females	200
Urban Indians	9th, 12th grade males and females	200
Formosans	8th, 9th, 10th, 12th grade males and females	550
Teachers		
Public schools	Elementary and secondary males and females	464
Parochial schools	Elementary and secondary males and females	70
Parent-child	12th grade male and female pupils and their mothers and fathers	165

Table 1. Brief Description of the Size and Composition of the Groups from Whom Data Were Obtained in Developing and Estimating the Utility of the Values Instruments.

RESULTS

1. Nine instruments for the measurement of prescriptive values were developed that were demonstrated to have sufficiently high reliability for group comparisons.
2. Significant developmental trends in prescriptive valuing were found during the adolescent years.
3. Large and statistically significant differences were obtained between the prescriptive values of "delinquent" adolescents (both male and female) and comparable "normal" adolescents. The numerous differences were generally in the direction of a priori hypotheses.
4. Significant differences were obtained between certain prescriptive values of adolescents attending Catholic parochial and public schools. The detailed findings were generally in the direction of a priori hypotheses.
5. Significant differences were obtained between certain prescriptive values of Catholic nuns and brothers teaching in parochial schools and public school teachers. These differences were generally in the direction of a priori hypotheses.
6. The prescriptive values of Negro adolescents attending a segregated school in central Mississippi were significantly different from those of white adolescents attending public schools in Ohio and New York. The obtained differences in the inferred social controls of prescriptive valuing were in the direction of a priori hypotheses.

7. Very few differences in prescriptive values were found among different sects of the overall protestant religious group (Amish, Seventh Day Adventists, Unitarian, and mixed religious samples in the public schools), regardless of the attendance of some sects in their respective parochial schools.

8. Substantial and statistically significant differences in prescriptive values were found between American adolescents and youths of comparable age and sex living in central India and in Formosa. Some of these findings were inconsistent with a priori hypotheses.

9. The basic prescriptive values of parents and adolescent sons and daughters were perceived as being highly similar by adolescent respondents, however the prescriptive values actually measured by parental and adolescent responses were substantially different.

(The numerous details of the foregoing findings are elaborated in summary statements at the conclusions of related chapters of the final report on this investigation.)

10. A hierarchical factor analysis of the variables measured by our nine tests of prescriptive values and the Syracuse Scales of Social Relations yielded the following group factors:

F_1: "Variety of interpersonal relationships" as a prescriptive guide for social acceptance by peers. (decreases in importance with age)

F_2: "Egocentric social dominance" as a prescriptive guide for interpersonal relationships. (very high for our delinquent subjects)

F_3: "Outer-directedness" -- socially motivated to accept prevailing prescriptive values of the general culture. (positively related to popularity with, and social acceptance by, peers)

F_4: "Parental pressures" to accept absolute values of honesty instead of peer influence as a prescriptive guide.
(stronger for female than for male adolescents)

F_5: "Acceptance of truthfulness" instead of peer influence as an ideal prescriptive guide.
(decreases with age during adolescence; stronger for female than for male adolescents)

F_6: "Concern for feelings and welfare of others" as a prescriptive guide.
(stronger for female than for male adolescents)

F_7: "Inner-directedness" -- socially oriented self-direction as a prescriptive guide.
(increases with age during adolescence; stronger for female than for male adolescents)

CONCLUSIONS

We have made a beginning on the difficult assignment of developing psychometric instruments for the measurement of prescriptive, or "ought to," values. Although our tests certainly do not exhaust the domain of prescriptive valuing, they do measure some of the attributes of values about which parents and teachers have traditionally expressed

the greatest concern. The fact that a substantial number of the variables measured by our tests had a very high unique component in the factor analytic findings implies that exploration of this important dimension of human conduct will require many years of research effort.

We have demonstrated that some aspects of prescriptive valuing can be reliably measured. We have also shown that certain groups of adolescents, parents, and teachers differ substantially and significantly in their hierarchies of prescriptive values. For the most part, these differences are consistent with a priori hypotheses based on psychological and sociological inferences.

There is now available a small battery of instruments which may be used to assess the effectiveness of educational programs designed to influence the prescriptive values of adolescent youths. Extension, elaboration, and further refinement of such instruments should be attempted in future investigations.

BIBLIOGRAPHY

There are 40 references listed in the final report.